322 415 birch bark box, which was also made in their presence, and eating them afterwards with spoons made of the same material.

412 Both their tools and methods of work are extremely primitive. In 1917-18 grinding stones were still being used, some of them made even of wood. There was not a single churn in the whole territory, and butter was [294] made with a whisk (härkin); there was no spinning wheel, and thread was spun with the spindle. [501] The Vepsian boats were punts hollowed out of 296 single logs and propelled by a single oar. Washing was done in a unique way: linens and clothes were put into a vessel and pounded with two wooden sticks. In the winter, a hollow made in the ice served as the vessel. Of course, only thick homespun cloth could stand this kind of washing, and it grew even softer and suppler after several washings. It is remarkable to find such primitiveness so close to Leningrad as the Vepsian areas are.

264 The Vepsians' eating habits are as primitive as the rest of their life. Professor Kettunen gives a description of their eating (p. 42): "We had a common mushroom cup on the table in which everybody, bathing of course their fingers, seasoned their pancakes." Kettunen managed, with certain difficulties, to get a cup for himself. But when curious villagers came during the mealtime into the hut, Kettunen's special cup attracted great attention. Finally an old woman decided that he must be an "Old Believer." These "Old Believers" were noted for having special dishes for those who belonged to different

/22/ The Estonians.

II.

The Estonians' original clothing was probably, as elsewhere in the birch territory, made of bark and of hide and fur. Later they learned to twist yarn out of all kinds of vegetable fibers and to dye, spin and weave it. They also learned to mill sheep wool into felt and to spin and weave wool, cow's hair and horsehair. In the Kalewipoeg, the old literary source, there is mention of white, dotted shirts, dresses with gold threads, headbands with colorful stripes, colored scarves and colored belts. Thus the Estonians have always taken great pleasure in color. Even today this enjoyment of color is still present, but of course only in a diminished degree. The shirts of the women are decorated by having patterns woven into them. The stockings have patterns knitted into them. The narrow belts of both sexes which are made on the hand-weaving frame and with small weaving boards have colored designs. Both are disappearing, and with them the last remains of ancestral costume. On the belts the patterns are in a chain and show rhombic fields, rows of hooks, swastika and star configurations. They remind one at once of Near Eastern carpets and surely go back to them, i.e. the designs, not the belts themselves which have always been customary for the indigenous long frocks. White frocks, of which the Kalewipoeg speaks, still occur today as women's coats with white and green edges. They are buttoned in front right over left. In the back they are slightly gathered on both sides so that they are a little loose in the hip. They are similar to south Slavic styles. The long blue linen frocks (Figure 26) are peculiar. They have a shirt-like opening in the front which is closed with buttons--formerly it was closed with silver buckles--through two narrow pieces of the same material which are sewn onto the back edge of the sleeveless sleeve holes and almost hang down to the ground /sic/. These pieces are now ornaments, and also whips with which the woman keeps the sheep and the children under control. Originally they were the sleeves which were cut away when the long ornamented shirt sleeves became the fashion and were supposed to remain visible. Then they deteriorated into strips. The street coat of Turkestani Sartin (see this atlas, Volume I, page 113, Figure 4) shows a similar development of the sleeve becoming super-